

CATHOLIC • ACTION •

Vol. XXXIII, No. 4



April, 1951

The Apostolate of the Printed Word

Part I

Eugene P. Willging

THE PARISH HOME AND SCHOOL ASSOCIATION
PAMPHLETS: A LIBRARY FOR THE LAY LEADER
THE CHILD—IN CHRISTIAN THINKING
CATHOLIC WOMEN'S ABIDING INTEREST

*May 15—Anniversary of the
Social Encyclicals*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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April, 1951

May 15—Anniversary of the Social Encyclicals

Official statement by Most Rev. Patrick A. O'Boyle, Archbishop of Washington and Episcopal Chairman of the Social Action Department, N.C.W.C.

MAY 15 of this year will mark the sixtieth anniversary of Pope Leo XIII's encyclical *Rerum Novarum* ("On the Condition of Labor") and the twentieth anniversary of Pope Pius XI's encyclical *Quadragesimo Anno* ("On Reconstructing the Social Order"). It is timely to call attention to the importance of this double anniversary and to recommend that every effort be made by Catholic schools and organizations to commemorate the occasion appropriately.

The importance of these two great encyclicals can hardly be exaggerated. Their tremendous influence for good and their enormous contribution to the cause of social reconstruction are universally acknowledged, by non-Catholics, indeed, as well as by Catholics. History will undoubtedly record that they were among the most important moral pronouncements of recent centuries.

American Catholics will want to do everything possible, through the medium of public forums and discussions, to revive their own interest and the interest of their fellow-Americans in the teaching of these two historic documents. They will take second place to none in publicly demonstrating their devotion to the cause of social justice on the occasion of this important anniversary. Nor will they be content to honor the memory of Pope Leo XIII and Pope Pius XI by word only. They will want to pledge themselves on May 15 to move forward, with the help of God, towards an ever more perfect application of the principles of social justice and social charity so beautifully summarized by these two Pontiffs in their great encyclicals.

In 1939 our present Holy Father, Pope Pius XII, congratulated the Catholics of the United States on their efforts to find a solution to the social question in accordance with encyclical principles. "It is a

source of joy to us to know," he wrote, "that the . . . encyclical *Quadragesimo Anno*, as well as that of the Sovereign Pontiff Leo XIII, *Rerum Novarum* . . . are the object in the United States of careful and prolonged consideration on the part of some men of keener intellect whose noble spirit pushes them on towards social restoration and the strengthening of the bonds of love among men, and that some employers themselves have desired to settle the ever-recurring controversies with the working man in accordance with the norms of these encyclicals, respecting always the common good and the dignity of the human person."

The Holy Father then goes on to challenge the people of the United States to assume world leadership in the field of social reconstruction. "What a proud boast it will be," he says, "for the American people, by nature inclined to great undertakings and to liberality, if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis for a happier age!"

Considerable progress has been made, under God, during the intervening twelve years, but all of us will admit that much remains to be done. May the encyclical anniversary be the occasion for a renewal of our zeal to the end that the Holy Father's gracious confidence in the generosity and good will of the people of the United States may prove to have been well founded, as indeed we like to think it was.

Now more than ever before, with almost half the world in slavery and the other half in constant fear of aggression, Americans, blessed by Almighty God beyond all measure, owe it to themselves and to all men everywhere to keep faith with the Christian tradition of social justice as the only possible basis for a lasting peace.

The Apostolate of the Printed Word: Part I

Eugene P. Willging
Librarian, Catholic University of America

THE SO-CALLED American "heresy" of activism, of preferring external activities that lend themselves to quantitative measurements, has resulted in a decline in attention to developing man's rational powers. Even Catholics, who are increasingly concerned with the maintenance of man's integrity and his personal relation to God and, therefore, with developing both intellect and will, have paid relatively more attention (outside of the teaching groups) to the corporal works of mercy in their solicitude for their neighbors' welfare. In recent years the rise of two movements, Catholic Action and the Confraternity of Christian Doctrine, has brought into close union the lay apostolate and the merciful spiritual work of instructing the ignorant. Some of this work is done in purely verbal or oral or visual fashion, e.g., through motion pictures; the larger percentage, though, combines oral teaching with the reading of the printed word.

"Not by bread alone does man live, but by every word that proceeds from the mouth of God." This implies, in our modern age, the dissemination of the printed word, the most orthodox mirror of the Church's teaching and tradition. This apostolate is a very specialized one. Deliberately has a broad term been chosen as the title of this series and deliberately has the oft-used term "Catholic press" been avoided since by the latter is generally meant only the newspaper press or the combination of newspapers and periodicals. In earlier times, especially before the invention of linotype and monotype machines, the printed word, whether in the form of newspaper, periodical, pamphlet or leaflet, came from the presses of the newspaper publisher-printer. Today that situation has completely altered though the newspaper and periodical still hold the pre-eminent place in American reading habits.

The Church has always busied itself with the instruction of the ignorant. The adoption of the codex form of manuscript, from which our modern folded page book is a direct descendant, was done in order to make available in permanent, accessible form the New Testament. The monks of the Middle Ages, through the scriptoria, duplicated books in order to have libraries sufficiently large and diverse to meet the reading requirements of the Benedictine rule,

amounting to approximately ten pages a day for each monk. Oral teaching from pulpit and in classroom, in the auditorium, upon open street corners or in parks, has played its part but that portion must necessarily be a limited one. The precept of attendance at Mass brings a golden opportunity in the sermon, though again limited in time and subject matter. Hardly would it be possible to gain more than a slight appreciation of the history of the Church, the deeper meanings of the liturgy, the inspiration of saintly lives, the place of the Church in the sociopolitical world of today as well as yesterday, the subtleties of dogma and of moral theology, through the sixty-odd discourses of some fifteen minutes each delivered within a year. No! If we are to assist in instructing the ignorant, the printed word, in all its forms, must be used to supplement the spoken one. Rather one might better say, that the spoken word should build upon printed foundations. The oral message can inspire as well as instruct but if the seed of inspiration is to take firm root, it will do so most effectively through the use of periodicals, newspapers, pamphlets and books.

No one has expressed better, though perhaps quaintly to modern ears, the psychological appeal of books than the medieval book-loving bishop, Richard de Bury, who writes thus (in Archer Taylor's English translation of *The Philobiblon*): "Consider what delightful teaching there is in books. How easily, how secretly, how safely in books do we make bare without shame the poverty of human ignorance! These are the masters that instruct us without rod and ferrule, without words of anger, without payment of money or clothing. Should ye approach them, they are not asleep; if ye seek to question them, they do not hide themselves; should ye err, they do not chide; and should ye show ignorance, they know not how to laugh. O Books! ye alone are free and liberal. Ye give to all that seek, and yet set free all that serve ye zealously."

The parish, as the center of religious lay life, must promote the apostolate of the printed word to all the parishioners. The pastor and his assistants must recognize that their flock is diverse in educational backgrounds and in interests. For many, probably the majority in the average parish, the diocesan paper or

Our Sunday Visitor, will supply the necessary digests of international and national news for the husband, the records of parochial, society and individual activities for wife and husband, the columns of homemaking advice for the mother, the Legion of Decency ratings for the whole family, the accounts of school activities for the teacher and student. When well chosen, the syndicated articles will furnish some breadth and depth of opinion.

Is the diocesan press enough? A regular reader of the weeklies of opinion, as *America* and *Commonweal*, will recall the oft-expressed comment that too much attention is given to recording minor school and parochial and society affairs, often with the same motive of commercialism attributed solely to the secular press, namely that of developing a high circulation so as to appeal to advertisers. To those who doubt this, we invite attention to the recently revised 1951 *Catholic Press Directory* where more space is given to advertising specifications than to any other feature. In the average diocesan paper, the full analysis of current problems is too often absent. Coverage of moving pictures is limited to a tabular Legion of Decency rating in contrast to the excellent reviews in *America*, *Commonweal*, and *The Sign*. Very evident is the almost total lack of attention given to current books, either Catholic or secular, despite the inexpensive syndicate service available through the semi-monthly *Best Sellers* and other reliable reviewing media. Editorials are limited in general to distant problems on which editorial data is obviously second-hand while the local problems of crime and juvenile delinquency, segregation and poor treatment of Negroes or Mexicans or Puerto Ricans, high rents and gouging realtors, poor recreational facilities, the lack of hospitality to new parishioners, deterioration of family life, etc., are omitted. Many of these problems receive superior attention in the national weeklies and monthlies though they cannot supply the statistical data and personal observation of local conditions upon which sound conclusions must rest. An excellent example of this type of reporting can be found in almost any of John Cort's labor articles in the *Commonweal* or the special columns and letters in *The Catholic Worker*.

We can glory in our strong periodical press, both general and special, until we come to examine some circulation figures. *America*, according to Audit Bureau of Circulation figures of June 30, 1950, had a total of 34,154 net paid weekly sales; at the same time, *Commonweal* had 11,465. Among the monthlies *Catholic Digest* leads with 450,000, *The Sign* next with 200,095 and *The Catholic World*, that foundation stone laid by Father Hecker, the Paulist, had 15,000. Matched against some statistics from the 1950 *Official Catholic Directory* these circulation figures tend to shrink in perspective. Last year the estimate was 27,766,141 Catholics in the U.S. Serving these were 42,970 priests of whom 14,501 were

resident pastors. Enrolled in the 225 colleges and universities were 252,727 students while 324,398 were enrolled in the 1,576 high schools. There were 106,777 full-time teachers in all of our educational institutions. One can't draw tight conclusions from these data but it appears obvious that the serious publications aren't supported to the extent they deserve. One would like to know how many of the 40,000-odd graduates from college and university each year subscribe to any Catholic periodical within five years or even ten years after receipt of their degrees. There still seems to be a wide field for the apostle of the printed word to cover.

Beyond the periodical press there is another form of the printed word available in cheap and abundant form that is still weakly utilized. That is the pamphlet. In the vestibule of many a church there hangs on the wall or rests on a table a rack containing thirty or more of these thirty-two to sixty-four page apostles in print. This is a most potent means of dissemination of Catholic truth and devotion. Monsignor Sheen, in writing of techniques in convert-making, has said: "The convert should be given considerable reading matter according to his intelligence, both books and pamphlets, and they should all be given FREE. The pamphlet rack in the back of a church should have the money box taken out of it, and all the pamphlets should be gratis. If you wanted to know something about Communism, the Communist headquarters would send you a subscription to the *Daily Worker* free, and flood you with literature, but when a non-Catholic wants to find out about the Eucharist, he has to pay a dime." *Techniques for Convert-Makers* constantly emphasizes the work that pamphlets play in instruction. The title of this publication and its techniques should not make us think the use of the pamphlet should be limited to the non-Catholic or the convert from another faith. Even the "old" or born Catholics need instruction and often a re-conversion from erroneous opinion or false practice.

As with data on periodical subscriptions, the pamphlet sales show room for improvement. Only about 13,000,000 Catholic pamphlet titles are sold each year, according to *The Index to Catholic Pamphlets*: less than 1/2 copy for each American Catholic. In no area of Catholic publishing is the struggle to make ends meet more difficult since these low-priced titles must sell in large quantities in order to justify expenses of editing, printing, the design of attractive covers, the granting of discounts and other overhead items involved in business enterprises. Low-priced items depend upon self-service which the pamphlet rack provides. But it also needs the devoted service of individuals who will choose the proper titles for liturgical seasons, for various devotional practices, for baptismal names, for works on suffering for those under trials. Almost every week the large parish is

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You and Your Parish— The Strength of the Church

The Parish Home and School Association

Eileen Traznik*

1950-51 Forum Series

Article VIII

"WHEN I was a little girl like you," said Mrs. Kirkley to her mischievous daughter, Dorothy, "I was taught in school that I should always obey my parents. But I guess the modern school, like the one you go to, just lets you do as you please."

Quick as a flash, Dorothy replied, "But mother, only yesterday Sister Madeline said that when she was a little girl her parents taught her to be obedient. Sister said that modern homes are places where children run wild and do as they please."

This incident illustrates the way in which parents and teachers all too frequently "pass the buck" by "blaming the other fellow" for a child's misconduct. Many Catholic parents feel that their educational responsibilities cease as soon as they place their children in a Catholic school which, in their opinion, is supposed to turn out little angels to decorate the home. These parents assume a school child's misbehavior is a sure proof that the school is poorly administered or that the child's classroom teacher is incompetent. On the other hand, teachers often "sound off," even in the presence of children, about the evils of the modern home and indulge in odious comparisons of "homes in the good old days of my youth" with those of the "present decadent generation." Teachers complain that they can't cope with the children of "irresponsible parents" and so they just let the youngsters have their own way, hoping that the child's flagrant misconduct may shock parents into a realization of their parental duties.

This kind of controversy between parents and teachers is foolish, for it is obvious that both have educational responsibilities which are bound to overlap. One cannot succeed without the other. That home and school must cooperate is an axiom as old as the home and the school themselves. Indeed, the educational function of both would be improved if there were less recrimination and more self-examination, less attention to the faults of each and more concentration on the potential value of both agencies

working together in the interest of the child. The child, after all, is one person who can't be divided into one part for parents and one for teachers. Cooperation between home and school is common sense.

As Rev. Wm. E. McManus, assistant director of the N.C.W.C. Department of Education, said in an address at a meeting of the National Catholic Conference on Family Life:

"When the school and home work at cross purposes the child is bound to suffer. Confused by the disparate directions and contradictory statements of his parents and teachers, the child will of necessity resort to his own devices in solving his personal problems. Unable to reconcile the conflicting advice of his teachers and parents, he will be tempted to follow the example, good and bad, of his companions and of his heroes in the movies and comic books. Although the plight of the youngster who has been forbidden to fight by his teacher and ordered to use his fists by his father may appear humorous, the child's attempt to reach a decision in the matter is far from being funny; it is one of those experiences which produces an attitude far-reaching in its impact upon other more important decisions in later life. This single experience may shatter the child's devoted confidence in those entrusted with the sacred responsibility of telling him at all times and in all things what he should and should not do. Sometimes the exceptionally mischievous youngster will discover to his satisfaction and amusement that his teacher has sent notes home saying, 'I can't do anything with this child,' and the mother has replied, 'I can't handle him either.' Acting on the principle of 'Divide and Conquer,' the child knows that as long as the teacher and his parents keep blaming one another he will not meet any serious difficulties from either source. Similarly, youngsters heading for delinquency often conceal their misdeeds by involving the authority of the home against the school and that of the school against the home. When these unfortunate youngsters eventually become delinquents, the case worker will probably carry out the theory of divided responsibility by assigning the cause of delinquency to either

* Mrs. Frank R. Traznik is the National Chairman on the Committee of Catholic Home and School Associations, National Council of Catholic Women.

the home or to the school. A more thorough analysis of the delinquent condition would probably reveal that there was no cooperation whatsoever between the home and school, no attempt by one to remedy the deficiencies of the other, no mutual agreement to call for the assistance of outside agencies if the solution of the child's problem was beyond the competence of parent and teacher. In the final analysis it would be discovered that the child suffered not from a lack of guidance, but from the failure to receive consistent direction from home and school."

Given these premises, it is perfectly clear, I believe, that every parish should have a Home and School Association. This proposal, by the way, was affirmed unanimously in a resolution of the 1950 convention of the National Council of Catholic Women. To be sure, the need for close cooperation of parents and teachers is so evident that one might wonder why it is necessary to write about it or to pass resolutions favoring Home and School Associations. But defense of the Home and School program is necessary, and I think I know some of the reasons.

Some teachers have opposed the formation of Home and School Associations, in many places known as P.T.A.'s, because of their fear that parents will try to interfere with the administration of the school. For example, they would think it very improper for Mrs. Smith to denounce publicly one of the Sisters who, rightly or wrongly, might be using corporal punishment in certain extreme disciplinary cases. The Superior would take the position that it was her right alone to take any regulatory action concerning the conduct of the Sisters who, it must be remembered, are not only school teachers but also members of a religious community. Another example of so-called "unwarranted interference by parents" might be an attempt to cut down on the amount of home work, or to criticize teaching methods, or to insist on a revision of the school schedule.

In a way, there is some validity to these apprehensions, because occasionally some Home and School Associations have established themselves as collective bargaining units to deal with the management of the school. These groups sometimes try to force their wishes upon school administrators who in nine cases out of ten are forced to resist in the interest of instructional efficiency or school discipline. The result of the whole affair is that the gap between home and school becomes all the wider and so some school administrators conclude that as a general rule schools are better off without a P.T.A. or its equivalent, a Home and School Association.

On the other hand some of the teachers' tears shed over parents' allegedly unpardonable intrusion into the school's inner domain impress me not at all. The essential fact about home and school relations is that the school is mainly an extension of the home and teachers are principally the delegates of parents and from them derive their basic authority to cooperate

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1950-51 series of eight articles, month by month, under the general title, "You and Your Parish—the Strength of the Church." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

in the child's education. It seems to me that Catholic school teachers in particular should be sensitive to the importance of parental rights and responsibilities; certainly we parents hear enough sermons about the need to defend our rights in legislation like federal aid to education and we are reminded repeatedly about our duties. Is it not inevitable that occasionally some parents may be so carried away by their zeal to protect their rights and so determined to discharge their duties as perfectly as possible that they may over-step the bounds of propriety and perhaps meddle in school matters that are not their business? Experience has proven that such excessive zeal is inevitable, but this need not mean that the whole idea of Home and School Associations be discarded because of quite legitimate fears about abuses. Rather the idea is to correct the abuses and to develop Home and School Association projects and programs that are mutually agreeable to parents and teachers. In the balance of this article I shall set forth a series of specific suggestions based on experience, consultation, and the recommendations of the diocesan moderators of Home and School Groups. I think that these suggestions may prevent some of the defects and abuses that have impeded the successful development of home and school groups in Catholic schools.

Purpose: Every Home and School Association should work out a constitution which will clearly state that its primary purpose is to develop close and effective cooperation between home and school in the most important phases of the child's education. Only those projects and programs which directly contribute to the attainment of this purpose should be considered as suitable activities. Accordingly, fund-raising activities like card parties, sale of waste paper, lunch room operations, etc., would be ruled inappropriate projects or topics of discussion at Home and School Association meetings even though the proceeds were to be used for some badly-needed school equipment. Of course, I realize that our schools require such things as playground equipment, motion picture projectors, lunchroom facilities, etc., all of

which cost a lot of money, more money than most pastors can afford in terms of their ordinary church revenues. Granting that these things should be supplied for our children and granting too that the Sisters are entitled to a little "something extra" on various occasions of the school year, I make bold to suggest that the money for these items be raised through regular church collections. The whole parish—not just parents—should be responsible for the financing of the parish school. Without laboring this point may I only add that any Home and School Association that undertakes fund-raising projects invariably becomes so busy with the hundred and one details of the projects that it has little time or energy left for the essentials of the home and school program. When the essential purpose is neglected, membership declines.

Membership: Parents of pupils, fathers as well as mothers, teachers and the Pastor ex officio and no others should be members of an association that wishes to concentrate on the immediate and practical problems of home and school cooperation. Experience has shown that "honorary members," persons who "like school affairs," and other well-intentioned people will not be vitally interested in the essential business of an association and so will in one way or another try to introduce projects or activities of a fund-raising or social nature.

Officers: The roster of officers should consist of a president, vice-president, and treasurer-secretary. All policy matters pertaining to school administration or parental responsibilities should be referred to an executive committee composed of the three officers, the Pastor and the school principal.

Program: Several articles might be written on this topic. These are a few practical hints: six programs a year are enough; start on time and do not let the program last more than an hour; never spend more than ten minutes on "business details" or what the men call, "housekeeping."

Formation, Information, Action: In the long run the success of any association will depend upon the success of its programs. In conclusion, therefore, may I suggest this little formula as a guide for successful programming: (1) Formation—Every program should begin with a talk or a meditation on the theme, "Family Spirituality." Parents who are not formed spiritually in the likeness of Christ cannot hope to exert a Christian influence upon their children. (2) Information—Parents need to know more and more about their children and what the school is trying to do for them in its complex educational program. Hence, lectures by child psychologists, instructive talks by the school principal, panel discussions by the parents themselves are suitable information procedures for a good meeting. (3) Action—Busy parents do not like to "sit and listen" to wise people tell them what to do. They want to do things that will bring about a harmonious relationship of home

and school. Ample opportunity should be provided for parents to engage in projects like evaluation of movies, preparation of reading lists for home reading, study tours to neighboring historic and religious shrines, sports instruction classes, investigation of neighborhood recreation spots, etc.

The conclusion, quite readily drawn from these remarks, is that an active, well organized and militantly Christian Home and School Association is a blessing to any parish, for the association's ultimate aim is to prepare excellent parishioners for the future of the parish.

QUESTIONS

1. How does a Home and School Association serve the best interests of the child?
2. What are some of the common objections against the idea of having Parish Home and School Associations?
3. What is the essential purpose of a home and school group?
4. Should "outsiders" be admitted to membership in Home and School Associations?
5. What are the main characteristics of a successful home and school program?

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LET THE ENCYCLICALS SPEAK FOR THEMSELVES

In every corner of the U.S. where Catholics of social vision will gather in the month of May, an important part of their discussion and activity will center around the observance of the anniversary of the two documents forming the Magna Carta of Catholic social teaching—the 60th for **The Condition of Labor** by Pope Leo XIII, and the 30th for **Reconstructing the Social Order** by Pope Pius XI. Their program of reform and reconstruction are as pertinent today as in the times they were written. More pointed than ever is the warning of the Holy Father, that unless serious, energetic and prompt efforts be made to reform existing conditions, the peace and tranquility of human society cannot be "effectively defended against the forces of revolution."

Everyone connected with a lay organization has the opportunity to spread the knowledge and practice of the teachings of the Encyclicals. One way is through distribution of the Encyclicals themselves at regular or special meetings. The N.C.W.C. Publications Office will assist by offering a special discount of 40 percent from list price on orders received up to May 15th which mention this announcement in CATHOLIC ACTION. The list price of the pamphlets is 15 cents per copy plus postage.

N.C.W.C. PUBLICATIONS OFFICE

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The Child—

In the Light of Christian Thinking

Most Rev. Peter W. Bartholome

Episcopal Moderator, N.C.W.C. Family Life Bureau

THE general theme of this Family Life Conference, "The Child," presents the same problem that confronts the world at large in regard to all of its difficulties at the present time. The child, during this past century, has been looked upon more and more as the years go by as the property of the State, not of the parents, and that the State is the supreme and only protector of the welfare of the child. The State followed out this philosophy by taking over many of the agencies that deal with the child's welfare. The State has molded the activities of these agencies as though the child was only a citizen of this world and not of the world to come.

In other words, religion, the supernatural and the thinking of Christ, has been for the most part neglected in the rearing and development of the child. This secularistic, utilitarian and godless thinking has been behind all of the planning of men in government during the past few centuries and has brought upon us the confusion and chaos in the world today. This sort of planning based on what is useful for the present has brought us to the brink of ruin. Secularism leads to the denial of God and His part in the affairs of men, and with this denial of a Supreme Being goes the meaning of life. Without Christ's teaching in the affairs of men, there is no purpose in life. Take away Christ and you take away the dignity of man, his rights and the great destiny of every human being. To live in this world without Christ isn't worth while for the majority of human beings. The whole incentive of enduring suffering, to make sacrifice, to be good, makes no sense if Christ's philosophy is taken out of human thinking.

To have made these statements fifty years, yea, even twenty years ago, would not have drawn the attention of many men even among Christians, for men relied on the genius and efforts of their leaders to right the affairs of men. They relied for peace upon the diplomats and their treaties, or upon force of arms. The genius of the western world would keep peace and order and contentment among the peoples of the world.

But the philosophy of materialism was slowly and

relentlessly grinding out its logical consequences. Indifference to God and His Divine Son in the affairs of men gradually developed men who denied Him and who set up governments to blast Him out of the heavens. America played along with these governments and held them in high esteem. We recognized the government of Russia that officially went on record to say to mankind: "There is no God. The State is God. Let all men bow down in adoration of the omnipotent, far seeing, fatherly State." This official declaration hurled as a challenge to God at first was hailed by many men in all nations as the beginning of the self-sufficiency of man. Man would mold his own destiny and chart his own course. Reason, not God, shall lift up man to noble heights of living and acting.

The mills of God too grind slowly and relentlessly. Western genius with its secularistic planning failed utterly. Victorious arms were turned into defeat. The dove of peace flew out the window, order in society was destroyed, contentment turned into fear and disillusionment. Man's dignity was submerged and his rights are no longer unalienable, but depend for their existence on the all powerful State. And the world is shocked at two-thirds of its people subservient to an atheistic State whose great and only purpose is to conquer the Christian world and thereby complete man's final denial of God.

The western world which has been complacent in its indifference to Christ, which was lulled to sleep in the apparent security of a pragmatic secularistic and utilitarian philosophy of life suddenly awakes and is beginning to doubt the genius of man, the achievements of armed might, and the permanency of man-made peace and order.

The Voice of Christ is beginning to be heard and men are gradually beginning to think that perhaps His solution is the correct one. The leaders of men outside of the Church still hesitate. They are paying lip service, at least, to God's part in the affairs of men. But the issues are beginning to clear. It is God or anti-God, Christ or anti-Christ, Christianity or chaos, freedom or slavery.

The battle is definitely joined. The indifferent and the broadminded are compelled to take sides. "He who is not with me is against me" is the slogan of today and the future. In every crisis in the western nations during the past five years the issue has been

This paper was given before the 19th Annual Convention of the National Catholic Conference on Family Life in St. Louis, Mo., where the subject of the child as a citizen of two worlds was under discussion.

Christianity or communism. In Italy, France, Belgium, Germany and in Spain fifteen years ago, men have been compelled to declare themselves whether Christ's principles and freedom should live or atheism and slavery to the State should be the choice. So far, the free choice of the people of the western world has been for Christ except in Poland, Czechoslovakia, Yugoslavia, Rumania and Bulgaria where there was no choice given. Some of these countries are staging a glorious battle even though for the present it may be a losing one. England seems to have sold her birthright for a mess of pottage.

Here in America we are just now being called upon to face up to this choice. The forces of irreligion in our country are making a clever and persistent stand against Christian thinking. On the other hand, Christian people sense the importance of their cause in this crisis for the nation and are becoming more alert to the situation and more courageous in their stand.

This situation is being manifested in our present stand against communism. It reflects itself in our complete-about-face in our present foreign policy. A few weeks ago even the National Education Association, the N. E. A. which is notoriously neutral in religion (if there can be such a thing), protested that the public schools of the nation are religious. They feel the resurgence of Christian thinking.

This situation was also reflected in the Mid-Century White House Conference on Children and Youth held in early December of 1950. The same problem arose in the White House Conference, viz., what shall be the basic philosophy of the American nation concerning the child? Shall the child be looked upon as a creature of God, endowed with the dignity and rights of an individual, destined to be a citizen not only of the world but also a citizen of God, or shall the child be considered only a citizen of this world, which means that only the health, recreational, social, emotional and intellectual developments are to be attended to so that proper adjustments can be made into society.

The Conference was under the control of men and women who had a pragmatic, materialistic and secular viewpoint of the child. However, a strong and rather large minority with Christian thinking forced the consideration of the necessity of religion in the life of the child. In fact, a month before the Conference was held an Advisory Council of 462 organizations to the White House Conference adopted a set of recommendations to be considered at the White House Conference that would be a credit to any body of Christian men and women. They resolved: "That the Conference should reaffirm the right of every child or youth to a religious education in accordance with the wishes of the parents." "Spiritual and religious education is a most essential influence in the development of a belief in God and eternal values, of a healthy personality, in the forming of personal

ideals, in shaping attitudes toward civic responsibility, in understanding other peoples, and in achieving an outlook on life." "It is the recommendation of this council that, in view of the fact that the welfare of our American children and youth—particularly as regards emotional balance, educational progress, and moral development—rests on a strong stable family life, all forces and movements in the nation which foster family stability be encouraged." These are noble Christian principles.

However, in the final statement of the recommendation of the Conference itself, held a month later, religious education if mentioned at all is kept in the background. "Believing in the primacy of spiritual values" are the words of the platform adopted by the Conference. But certainly what follows in the remainder of the statement does not give spiritual values primacy of place. God and the things of God came in for scant recognition. There were some striking exceptions to this but they almost seemed like preliminaries to or additions to the Conference instead of an integral part thereof.

The general attitude in the matter of religion in the general closing session was not only disappointing, it was shocking. An excellent resolution on religious education was requested, but turned down. Only in the last minutes of the Conference was the word God inserted into the pledge to children. As one delegate to the convention stated: "It is astonishing that I must report that it was only at the very last minute that the Resolution Committee permitted the inclusion of God's name in the pledge to children. Even when the pledge was presented to the delegates some voted against God's name." Well might they have heeded the admonitions and advice of George Washington in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The philosophy, that the child is the property of the State, showed its face at the Mid-Century White House Conference for Children and Youth by recommending that the State should set up nursery schools and kindergartens and control private agencies in this field by licensing, State authorization and minimum standards. These recommendations offset the very laudable statements made about parent education, child care in the home and the importance of the home in the life of the child.

One is impressed in reading the report of the Conference that there is a recognition of some of the basic Christian principles on paper, only to be nullified later on in the report by specific recommendations

contradictory to this Christian thinking. If the report could be disassociated from the actual proceedings of the Conference especially in its final session, where there was a hostile attitude to everything Christian manifested, one might have greater confidence in the genuineness of the recommendations contained therein. This attitude of the Christian delegates is confirmed by the national director of children's work for the Presbyterian Church of the United States of America, the Reverend Ralph Norman Moald. He affirmed on the floor of the final session: "There are certain representatives of the clergy here who are so seriously concerned about the lack of acceptance of God by this Conference that we are prepared to recommend to our constituents that we disassociate ourselves from this report, if it is adopted in its present form." He was ruled out of order by the chairman. He took a walk. A man from Germany present at the meeting said after the meeting to one of the delegates, "In Germany in 1934, I was present at a meeting just like this when they threw God out. Well in 1939, God said to the German people, 'All right, We'll see if you can do without Me.'"

Highly offensive to many delegates of the Conference was the ubiquitous and vociferous presence of the protagonists of birth control. It is beyond me to understand the interest of birth controllers at a Conference for the welfare of children and youth. How those who are opposed to the very existence of children show an interest in their welfare after their

arrival is indeed illogical and manifests a strange and unusual trend of thought.

Summing up the recommendations of the White House Conference one must say that many recommendations were praiseworthy but one must seriously doubt from the procedure and conduct of the Conference that the recommendations in any real sense represented the thinking or sense of the American people.

The purpose of the entire Conference in their own words was to achieve in each child "the sound relationship of man to man." This is indeed essential to the preservation of democracy. But in order to establish this harmonious relationship we must first establish man's relationship to God. The trend of the Conference was not conducive to the preservation of true Christian democracy.

I express the hope that this Family Life Conference shall continue to focus the attention of the American people on the Christian view of the child, bring the issues at stake out into the clear light of Christian thinking and lend a courageous hand to the marshalling of the Christian forces in our nation to preserve the dignity and rights of the child.

It seems to be becoming clearer at this present time, judging from the principles advocated by the men and women representing the anti-Christian forces, that in order to be a good American one must first of all be a good Christian.

THE APOSTOLATE OF THE PRINTED WORD: PART I—Continued from page 5

the scene of several marriages. There should be constantly available the best paper-bound works on marriage as a sacrament, works on mixed marriage, advice on courtship, on birth control and related topics. Each year some 250-275 new titles are issued that rank with the best in books in excellence of style and pleasing typographic appearance. A large well-organized pamphlet rack or series of them can serve the major needs of many members of the parish while a cycle of dogmatic sermons may never touch the same problems directly even within a full year's course. Such a pamphlet display will also serve the parochial clergy in their work with converts. A pamphlet will supply an answer to a difficult question more quickly, concisely and painlessly than a long discourse for which the busy clergy often don't have the time. A pamphlet, enclosed with a friendly letter, may begin an inquirer on the Roman road.

Through booklets, too, other works of mercy, the visiting of the sick and the comforting of the sorrowful, can be performed. No large parish is without its share of hospitalized cases or those who are bed-ridden at home. The brief inspirational message on suffering and the light physical bulk of pamphlets in comparison with books make them most desirable for the sick and aged. One group of lay apostles, spending their free lunch hours in visiting hospital

patients, has found the pamphlet an ideal form of the printed word. Almost every conceivable subject is now available. The N.C.W.C. has led in issuing the encyclicals and titles on education, family life, Catholic Action, and social topics; the Paulist Press covers the same area together with works of a biographical and devotional nature; the Liturgical Press has promoted excellent English editions of sacramental rituals and liturgical prayers; from Queen's Work have come Father Lord's superb conversational approaches to modern topics as well as a fine series of study club titles; America Press has reprinted from the columns of its weekly some excellent symposia on education, social and political problems. One of its most striking titles has been George Dunne's response to the Blanshard charges in *Religion and American Democracy*. One could go on listing ten or twenty more American firms as well as the foreign Catholic Truth Societies which have developed certain specialties. It cannot be over-emphasized that the cheap titles in the pamphlet field depend for their distribution on a voluntary apostolate within the parish. An inspiring story of a one-man apostolate is that of James L. McGrory whose pamphlet room at St. John the Evangelist in Philadelphia contains the most extensive display in the United States. A close

second is that of the Van Antwerp Circulating Library in Detroit.

The promotion of newspapers, periodicals and pamphlets constitute, therefore, a major portion of the apostolate of the printed word within the parish. The approach and content of these three forms should satisfy the needs of 90% of the adult parishioners. It is assumed that the school will supply its students with the necessary educational materials. There is a fourth area, that of books, where the problems of selection, purchase, and circulation are much

more complex, even beyond the means of the average parish or group of parishioners. Various devices, such as the parish or even the diocesan library, have been attempted, successfully in a few cases, but failing in a majority of the trials. In succeeding articles, there will be an evaluation of the parish library approach in particular, a discussion of the part that can be and often is played by the public library, and some mention of the personal purchase of books by parents for their children and for the development of a home library on a systematic basis.

Calendar of Scheduled Catholic Meetings and Events

April, 1951

- 3-4—ADMINISTRATIVE BOARD, N.C.W.C.—Spring meeting, Washington, D.C.
- 3-4—MODERATORS' WORKSHOP—Kentucky-Tennessee region, Covington, Ky.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, El Paso, Tex.
- 10-13—WORKSHOP FOR SPIRITUAL MODERATORS—3rd national, Detroit, Mich.
- 11—SOLEMN CONSECRATION OF THE MOST REV. J. LENNOX FEDERAL AS AUXILIARY OF SALT LAKE CITY, IN RALEIGH, N.C. His Excellency will be solemnly received in Salt Lake City on Apr. 22.
- 14—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Lake Erie regional congress, Rochester.
- 14—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Baltimore - Washington regional congress, Baltimore, Md.
- 24-26—PRIESTS' OUT-DOOR APOSTOLATE—5th annual convention, Winchester, Tenn.
- 24-26—CONFRATERNITY OF CHRISTIAN DOCTRINE—parish priests' CCD Institute for Province of San Antonio, Corpus Christi, Tex.
- 25-26—MODERATORS' WORKSHOP—Pennsylvania region, Hershey, Pa.

May, 1951

- 13-15—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS, INTERRACIAL SECTION—encyclical anniversary, St. Louis, Mo.
- 16-18—CATHOLIC PRESS ASSOCIATION—41st annual convention, New York, N.Y.
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Chicago, Springfield, Ill.

June, 1951

- 1-6—CATHOLIC HOSPITAL ASSOCIATION OF U.S. AND CANADA—annual meeting, Philadelphia, Pa.
- 13-16—CATHOLIC THEATRE CONFERENCE—13th biennial convention, Chicago, Ill.

August, 1951

- 17-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Marquette, Mich.
- 20-24—NATIONAL LITURGICAL WEEK—Dubuque, Iowa.
- 25-29—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, Pittsburgh, Pa.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of St. Paul, Winona, Minn.
- 26-31—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—national congress, St. Paul, Minn.

September, 1951

- 9-11—NATIONAL NEWMAN CLUB FEDERATION—national conference, Wentworth-by-the-Sea, New Hampshire.
- 14-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND THE ST. VINCENT DE PAUL SOCIETY—annual meeting, Detroit, Mich.
- 28-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Portland, Seattle, Wash.
- 29-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Hartford, Conn.

October, 1951

- 2-7—HOLY NAME SOCIETY—fifth national meeting, Detroit, Mich.
- 3-5—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for the Diocese of Austin, Waco, Texas.
- 9-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Denver, Pueblo, Colo.
- 15-19—YOUTH DEPARTMENT, N.C.W.C.—3rd national conference, Cincinnati, Ohio.
- 16-18—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Wheeling.
- 19-23—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—29th national convention, Boston, Mass.
- 23-25—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, Birmingham, Ala.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Albany, N.Y.

November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.
- 27-29—NATIONAL CATHOLIC CEMETERY CONFERENCE—4th annual convention, St. Louis, Mo.

PAMPHLETS: A LIBRARY FOR THE LAY LEADER

Henry P. Lefebure

NEAR the entrance of my parish church in suburban Washington are shelves of brightly covered pamphlets setting forth Catholic teaching in a large number of fields varying from apologetics and the lives of the saints to child training and the latest words of the Holy Father defining the dogma of the Assumption. On the whole, the booklets are well designed, their titles and cover arrangements quickly attract the attention of passersby, and their content shows the time and thought and care that has been given to making as complete and accurate a presentation as is possible in the succinct and popular style required by this medium.

Among the titles are a good sprinkling from the N.C.W.C.—encyclicals, pamphlets on Catholic Action, industrial relations, family life and the important fields of citizenship, government and international peace. In this way it is representative of a great number of parishes throughout the United States. The circulation thus given forms a major avenue of distribution for N.C.W.C. publications.

University classes are a second substantial user of N.C.W.C. literature; encyclicals, statements of the Bishops of the U.S., pamphlets by leaders in the social field, all are found useful supplementary reading for the classroom. In addition many seminaries have pamphlet societies, which stimulate and encourage encyclical and other pamphlet reading by individual seminarians.

Primarily for Organizational Use

Although these are important, it is primarily for organizational use that N.C.W.C. pamphlets are designed. Members of N.C.C.M. and N.C.C.W. affiliates, whether in discussion groups or individually, find in this literature tools essential for success in today's lay apostolate. The lay organization official, of whom there are more than 30,000 in the National Council of Catholic Women alone, feels that information must come before action. To all lay society leaders, whether officers or heads of committees, N.C.W.C. pamphlets form an inexpensive and readily available means of becoming well informed on Catholic teaching and practice in the particular fields in which they are engaged.

Good Beginner's Library

It is not uncommon to find a \$6.00 price tag on a single hard cover volume today whereas two-thirds this sum will provide an excellent selection of paper bound pamphlets to form a good beginner's library. This library is made up first of the great encyclical statements of Catholic teaching in the social field:

The Condition of Labor, Reconstructing the Social Order, Christian Marriage, Christian Education of Youth, and Atheistic Communism.

Other fundamental statements of Catholic social doctrine are provided in *International Ethics, A Papal Peace Mosaic*, and recent statements of the Bishops of the U.S., *The Child: Citizen of Two Worlds, The Christian Family, The Christian in Action, Secularism, Man and the Peace*, and *International Order*, the celebrated and far reaching statement issued in 1944. Family life is represented by *Christian Marriage*, a commentary and analysis of the Encyclical, and the recently published *Sermons and Addresses on Marriage and the Family*. In the field of Christian Democracy are *Citizen, Church and State* by the late Msgr. John A. Ryan and *Morality and Government* by Very Rev. Francis J. Connell, C.S.S.R. Educational concepts are set forth in *Moral Values in American Education* and *No Wall Between God and the Child*.

Industrial Relations Documents

In addition to the Encyclicals, the great Statements of the Bishops of 1919 and 1940: *Bishops' Program of Social Reconstruction* and *The Church and Social Order*, together with *Introduction to Social Justice*, provide foundation documents in the important field of industrial relations. Religious education is represented by the New Testament Series beginning with *The Life of Christ, Part I*, youth work by the *National Catholic Youth Council*, and Catholic Action by *The Lay Apostolate Today*, a new publication by staff members of the N.C.W.C.

Although it is unquestionably heavy going, some understanding of *The Norm of Morality*, as defined and applied to individual actions by the late Msgr. Ryan, is most useful preliminary reading to any study of Catholic social doctrine. Widely used by university classes, it also rewards richly any attention from lay organization leaders.

N.C.W.C. Publications Office serves as the distribution agency for pamphlet literature of the Conference and will gladly assist affiliated organizations or their members in securing the publications best suited to their programs and activities. The pamphlets named herein are but a brief sampling of the N.C.W.C. list which contains a total of 244 titles under thirteen different classifications within the fields of activity of the N.C.W.C. departments and bureaus. The publications list, available on request, gives details of prices, authors and, in most cases, a brief description. Asterisks mark all pamphlets containing outlines designed for discussion club use.

NATIONAL COUNCIL CATHOLIC WOMEN

Catholic Women's Abiding Interest: The Child—Saginaw D.C.C.W.
—Women in the News—Death Rides the Highway—With Our Nationals

CATHOLIC WOMEN'S ABIDING INTEREST—THE CHILD

MARGUERITE MCCALPIN

We are pleased to bring our readers this account by Mrs. George A. McCalpin, national director, Province of St. Louis, of the participation of members of N.C.C.W. affiliated organizations in the recent convention of the National Catholic Conference on Family Life.

THE ADAGE "everyone is interested in the family because everyone belongs" was admirably demonstrated in St. Louis on March 5-6-7, 1951, when the National Catholic Conference on Family Life met for its 19th annual convention there. This year's theme was "The Child," selected because of the particular focus placed on the child by the statements of the Most Reverend Bishops in November of 1950 and by the White House Conference on Children and Youth held in Washington last December. Abundant proof of the interest of Catholic women in this subject was evidenced by the wide participation and attendance of members of N.C.C.W. affiliated organizations from all over the nation.

Leading the group was, to quote Most Reverend Archbishop Joseph E. Ritter of St. Louis, "the first Catholic lady of the land," president of the National Council of Catholic Women, Mrs. Gerald Bennett, who presided at the general evening session on March 6. Two National Board members, Mrs. Harold Brady, Province of Indianapolis, and the writer presided at sessions on The Liturgy and the Family, and Some Aspects of Parent Education. Two of the national organizations affiliated in the N.C.C.W., the Archconfraternity of Christian Mothers and the National Catholic Women's Union, were represented by Mrs. Catherine Bulger, national secretary, and Mrs. W. H. Rohman, national president. Mrs. Bulger's talk, in the session on The Family Apostolate, was entitled "A Confraternity of Christian Mothers in Action"; Mrs. Rohman, in the panel on Family Religious Customs, discussed those of German origin.

Two former N.C.C.W. Directors also had a share in the Conference program: Mrs. Robert Angelo, former national president and now N.C.C.W. representative on the National Catholic Resettlement Council, presided at the session Meeting the Conspiracy against Chastity, and also ably presented the paper of Mrs. John S. Reilly, president of the National Catholic Conference on Family Life, who was not able to be present. Mrs. Angelo, herself a "gold star" mother conveyed with special poignancy Mrs. Reilly's encouragement to mothers whose sons are

being called to the armed services in the present emergency. Mrs. John Kennelly, of Connecticut, former province director and now chairman of the Family and Parent Education Committee for the Hartford D.C.C.W., described the 180 "Mothers' Circles" now successfully being conducted in that diocese. Miss Margaret Mealey, executive secretary of the National Council, presided at the session on Family Activity Programs.

The President of the Little Rock D.C.C.W., Dr. Frances Rothert, gave a resumé of the White House Conference as it related to child health. Mrs. Denis Phelan, president of St. Louis A.C.C.W., presided at the Family Religious Customs session. Three other diocesan council presidents attended the Conference: Mrs. D. E. Mitchell, Omaha A.C.C.W.; Mrs. George L. Ennen, Detroit A.C.C.W.; and Mrs. Paul Glazebrook, Fort Wayne D.C.C.W.

Most Rev. Patrick A. O'Boyle, Archbishop of Washington, sounded the keynote of the Conference in his sermon at the opening Pontifical Mass, declaring, "The very existence of human society depends upon marriage and the family . . . This divine purpose . . . is the begetting of children and all that such an office of its very nature embodies in the training and rearing of the child." Archbishop Ritter celebrated the opening Mass, and on March 6 presented medals to six outstanding Catholic mothers of the St. Louis Archdiocese. Four of the five recipients of this year's Family Catholic Action award, for "distinguished activity in behalf of the family," were women, among them the Little Rock D.C.C.W. President, Dr. Rothert, who is director of the maternal and child health division for the State of Arkansas. These awards were presented by Most Rev. Peter W. Bartholome, Coadjutor Bishop of St. Cloud and episcopal moderator of the Family Life Bureau, N.C.W.C., following an address in which His Excellency deplored the secularistic trend of the White House Conference in which, he said, "religious education, if mentioned at all, was kept in the back-ground."

The closing session of the Conference was the

Family Holy Hour at the St. Louis Cathedral, at which the Auxiliary Bishop, Most Rev. Charles H. Helmsing, officiated. Most Rev. Mark K. Carroll, Bishop of Wichita, in the sermon for the Holy Hour, stressed the beauties of Christian marriage, which he declared "as God intended it, has withstood the test of successive generations, the vicissitudes of time and circumstances, and the dislocation of a thousand catastrophes." Of the many priests attending the Conference, the majority were diocesan Family Life Directors; however, two of the Diocesan Council Moderators spoke at the sessions: Rev. Thomas J. Fitzgerald, of Chicago, outlined the work being done there in a campaign for clean literature; and Rev. Roy Rihn, of San Antonio, explained the work of a Holy Family Guild. Rev. Joseph H. Anler, St. Louis A.C.C.W. moderator, was active on the committee arranging the Conference, and Rev. Hubert Maino, Detroit A.C.C.W. Moderator, also attended. Rev. Leo C. Byrne, Family Life Director for the St. Louis Archdiocese and former moderator of the St. Louis A.C.C.W., supervised all local arrangements.

Mindful of the theme of the Conference, "the child" was well provided for; under the direction of Mrs. Donald Gunn, a district chairman of the A.C.C.W. Family Life Committee, students from Webster, Fontbonne, and Maryville Colleges, conducted an efficient and well-patronized "baby-sitting" service during all sessions.

The N.C.C.W. Committee on Family and Parent Education was well represented throughout the Conference. The first discussion session was opened by Mrs. Clarence Dean, St. Louis A.C.C.W. committee chairman, who treated "The Bishops' Statement on the Child." Mrs. Joseph Althoff, of Detroit, former national chairman, was among those attending, as were Mrs. Joseph Williams, Lafayette-in-Indiana D.C.C.W. chairman; Mrs. Walter Sneider, Toledo D.C.C.W. chairman; and Mrs. George Wartman, Superior D.C.C.W. chairman. Diocesan Chairmen of other N.C.C.W. Committees were Mrs. Albert Spillman, Brooklyn D.C.C.W. Organization chairman, and Miss Dorothy Murphy, Nashville D.C.C.W. Publicity chairman. Mrs. Louis Cazentre, president of the New Orleans C.C.S.C.C., addressed a March 7 session on the "Family Action Program of the Council of Catholic School Cooperative Clubs" functioning in her home Archdiocese. Mrs. Daniel E. Naja, president of the Milwaukee Archconfraternity of Christian Mothers, was an interested representative.

Many deanery chairmen from dioceses adjoining St. Louis were among those registered.

Among the major addresses of the Conference, two which attracted the special interest of women attending, and were the source of much delighted comment, were those given by Mrs. John P. Macelwane of Lucas County, Ohio, and by Mrs. Richard A. McSorley, of Philadelphia. The former, assistant prosecuting attorney of Lucas County, gave from a wide experience with the victims of broken family life, the basic ingredients of "A Happy Home." The citing of specific case-histories gave her account a particular vividness and forcefulness. Mrs. McSorley, who was named "Catholic Mother of the Year" in 1948, dealt with the family as a "Fountain of Inspiration and Memories." The mother of 15, of whom eight are in the religious life and four in foreign missions, Mrs. McSorley presented with delightful humor and naturalness what a truly happy family life can mean, both to grown children and to the parents with whom they shared so much.

In the capacity of co-hosts to the Conference, the St. Louis A.C.C.W. participated in every phase of the meetings. Every district and deanery council was represented, some women traveling 200 miles to the daily sessions. A total of 3,000 was estimated as attending, and the great majority of this number were representatives of A.C.C.W. affiliates. On the last day, the A.C.C.W. Board of Directors, with the district and deanery Family Life chairmen, tendered a luncheon reception to Mrs. Bennett and Miss Margaret Mealey, which was attended by representatives of all the visiting diocesan councils; Archbishop Ritter presided and welcomed the Council guests, assuring them that he spoke not only for himself but for his fellow Bishops in expressing appreciation of what laywomen, through the Council of Catholic Women, are doing to forward the interests of the Church.

At a time in the nation's history, when because of expediencies of defense, families will again face physical separation and will be confronted with abnormalities, the woman with Christian ideals encouraged by prayer and study will be the steadying factor, giving security to the home and keeping it sacred for those who will return to it and for those who will develop in it during this precarious era.

Catholic women, Catholic principles, Catholic action will keep the family secure for Christ, for the country, for the solidarity of society in building a Christian world.

SAGINAW WOMEN'S ORGANIZATIONS JOIN FORCES IN D.C.C.W.

SUNNY skies and spring weather, bright auguries of success, marked the organizational meeting of the Saginaw Diocesan Council of Catholic Women in spacious St. Joseph's Auditorium at Bay City, Michigan, on March 5.

Approximately 600 women and 100 priests came

from every section of the northern Michigan diocese to attend the meeting at which more than 100 women's organizations affiliated with the Saginaw Diocesan Council and the National Council of Catholic Women.

This organizational meeting followed a series of

deanery organization meetings held in Bay City, Bad Axe, Alpena and Saginaw, at which deanery councils were formed. Most Rev. Stephen S. Woznicki, Bishop of Saginaw, attended each of these meetings, explaining to audiences the reason for the organization of the Saginaw D.C.C.W. and the value of such a federation. Rev. Charles Burkhardt, spiritual moderator of the new diocesan council, was a speaker at each deanery meeting, as was Miss Mary Donohoe, affiliations secretary of the National Council of Catholic Women. Miss Donohoe outlined the organizational structure of the National Council of Catholic Women for each deanery group. Deanery council presidents elected at these meetings were: Mrs. L. J. Kantzler, Bay City; Mrs. Paul Woodworth, Bad Axe; Mrs. William Kaminske, Alpena; Mrs. Edward Deisler, Saginaw.

The featured speaker of the March 5 diocesan council organizational meeting was Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit and assistant episcopal chairman of the Lay Organizations Department, N.C.W.C. Using as his subject, "Women and Catholic Action," Bishop Babcock said: "By participating in the N.C.C.W. you enlarge the scope of your activities. The Council is a federation of existing organizations and does not compete with any one but unites all of them. Joining the N.C.C.W. is a step forward for the women's organizations of

a diocese." Another featured speaker was Mrs. Gerald Bennett, of Grand Rapids, national president of the N.C.C.W. Mrs. Bennett told of the work of the N.C.C.W. in support of the home, the family and the dignity of womanhood. She told, also, of our Holy Father's recent appeals for the participation of women in Catholic Action and described N.C.C.W. as an agency for the promotion of this participation. Mrs. Frank Couzens, president of the League of Catholic Women of Detroit, outlined the relationship between this great organization and the N.C.C.W.

The election of Mrs. William E. McCarthy, of Bay City, as the first president of the Saginaw Diocesan Council was announced by Bishop Woznicki. Other officers elected were Miss Bernice Walsh, of Saginaw, secretary, and Miss Florida Tellier, of Alpena, treasurer.

Organizations affiliating for strength and unity in the diocese included the large leagues of Catholic women, councils of Catholic nurses, local units of the Daughters of Isabella and Catholic Daughters of America, parent-teacher groups and parish societies. The fine work of these organizations will be coordinated in the Diocesan Council. National committees selected to intensify a program of prayer, study and action are Spiritual Development, Study Clubs, Home and School, Cooperating with Catholic Charities, and Youth.

WOMEN IN THE NEWS

• • Mrs. Gerald B. Bennett, president, N.C.C.W., has been appointed a member of the National Board of the United Defense Fund, Inc. This is a federation designed to finance national health and welfare services made necessary by the defense effort. It was organized to unite the forces represented in the fund solidly behind the national defense effort and prevent waste of manpower and moneypower.

• • Mrs. Robert Donaldson, Newark Provincial director, represented N.C.C.W. at the meeting in Philadelphia, March 9-11, of the All-American Conference to Combat Communism. Rev. Edmund Walsh, S.J., regent, School of Foreign Service, Georgetown University; Greta Palmer, author and columnist; and Louis B. Nichols, assistant director, Federal Bureau of Investigation, were among the featured speakers.

• • The life and work of Dr. Anna E. McCaughey, former N.C.C.W. director from the Province of Los Angeles, who died last August, was commemorated at special ceremonies in the Catholic Welfare Bureau of Santa Barbara, Calif., on January 21. A plaque in her honor was blessed by Rt. Rev. Msgr. Thomas J. O'Dwyer, director of Health and Hospitals of the Archdiocese of Los Angeles, and hung in the assembly room of the Catholic Welfare Bureau.

• • Mrs. George Rock, former executive secretary of the National Council of Catholic Women and now national chairman of its Committee on Cooperating with Catholic Charities, has been elected secretary of the United Community Defense Services. Mrs. Rock is an incorporator and board member of the organization, which has the National Catholic Community Service as one of its participants.

• • Mrs. John J. Daly, of Washington, D. C., has been named to receive the 1951 Magnificat Medal at Mundelein College, Chicago, as a Catholic college alumna who has intensified appreciation for Christian social living by the character of her own life and by her contribution to society. As Mary Tinley Daly, the medalist contributes a syndicated column, "At Our House," to the N.C.W.C. News Service, using the everyday events of her home and family of six. Mrs. Daly also writes articles for newspapers and magazines. Some of these promoting the N.C.C.W. war relief work have been carried in the *Sign and America*.

• • Sister Miriam Theresa, head of the Social Sciences Department at Marylhurst College, Portland, Ore., was one of 25 women selected as outstanding personalities in Oregon during the last 100 years. The selections were made by *The Portland Oregonian*

in its centenary edition. Sister Miriam Theresa is a member of the executive council of the American Catholic Sociological Society. She was executive secretary of the first Industrial Wage Commission in Oregon and, under her direction, the Oregon Consumers League made a survey which led to Oregon adopting the first enforceable minimum wage law for women in the United States.

DEATH RIDES THE HIGHWAY

THE 1950 traffic accident toll is a grim record. Eleven percent higher than 1949, the motor vehicle death toll reached the staggering total of 35,000, with approximately 1,225,000 non-fatal injuries. The value of property destroyed and damaged by 1950 traffic accidents was estimated at \$1,200,000,000.

As Catholics we recognize the inherent value of a human life and are conscious of our responsibility for its preservation. As citizens in this time of national emergency, we see the tragic waste of manpower. Last year traffic accidents caused the loss of 21,000 adults in their productive years, which means a production loss to our country of 485,000 man-years. Already over-taxed hospital facilities must be devoted to traffic accident patients as 22 percent of the total number of hospital cases are the result of traffic accidents. The average for each case is a 10-day stay, resulting in \$29,000,000 spent for traffic accident hospital care. Such accidents impose a drain on blood plasma, bone "banks," and other medical facilities which should be ready for a national emergency.

We see too the drain which highway accidents impose upon the economic resources of our country. Much of the material which goes into motor vehicle production is essential material in a time of emergency. The vehicles too are essential to the efficient functioning of our civilian life; hence the necessity to give heed to their conservation. Motor trucks haul 75 percent of the short-haul tonnage in the United States and 55 percent of all passenger car driving is essential. Motor vehicles are needed for rescue work in disasters. We can ill afford to waste this precious commodity in accidents which can be avoided if the public is made conscious of its responsibility. This is a task of education, and women's organizations may fill a vital role in acquainting their membership and the public at large with the facts. Every effort looking to the reduction of traffic accidents should receive the support of N.C.C.W. affiliates throughout the country. When the 1951 President's Highway Safety Conference meets in Washington, June 12-14, it will survey all available areas of public support for its action program. It will call upon public-spirited citizens everywhere to aid in this intensified campaign for traffic accident reduction in the defense conservation of manpower and materials.

WITH OUR NATIONALS

Catholic Daughters of America. . . . At the recent semi-annual meeting of the Board of Directors of the C.D.A., held in New York, three new committees were set up to encourage increased work in civil defense and in the relief and mission fields. During the meeting, congratulatory messages on the 25th anniversary of the founding of the Junior C.D.A. were received from Their Eminences, Cardinal Spellman and Cardinal Dougherty; the Most Reverend Archbishops of Baltimore, San Francisco, and Los Angeles; and from President Truman. Board members of the C.D.A. senior and junior organizations observed the anniversary by attending a Mass of Thanksgiving in St. Francis of Assisi Church in New York. This was one of the triduum of Masses during the three-day meeting of the Supreme Directorate, the second day Mass being for the intention of the Holy Father and the third for world peace. Juniors and Juniorettes observed the anniversary in their respective parish churches in 80 archdioceses and dioceses of the country. These Masses and corporate Communion were included in the spiritual bouquet which is assembled each Lent by the Juniors as an Easter offering for the Holy Father.

Daughters of Isabella . . . A letter from the Vatican Secretariat of State conveying the Apostolic Blessing of His Holiness, Pope Pius XII, on the Daughters of Isabella has been received by the National Circle: "The Secretariat of State, at the gracious direction of the Holy Father, thanks the members of the National Circle of the Daughters of Isabella of the United States and Canada for the prayerful message of devoted homage which they had addressed to Him on the occasion of their Convention, and has pleasure in communicating that His Holiness, warmly appreciating the sentiments of filial veneration and affection which inspired this message, cordially imparts to them His paternal Apostolic Blessing."

International Federation of Catholic Alumnae . . . The December, 1950, issue of *The Catholic Alumnae Quarterly*, official publication of the I.F.C.A., carries an article which will be of interest to all Catholic women. Written by Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs, and consultant to the N.C.C.W. Committee on International Relations, the article is entitled "S.O.S.: Catholic Women to Catholic Women." In it Miss Schaefer urges support for expanded educational opportunity in our own Catholic colleges and universities for women from mission lands, and for hospitality to students from other countries, including an introduction to American life, in order that they may "take back to help develop their own countries the best America has to give."

NATIONAL COUNCIL CATHOLIC MEN

International Federation of Catholic Men — World Congress of the Lay Apostolate — Schedules for N.C.C.M. Radio Programs

INTERNATIONAL FEDERATION OF CATHOLIC MEN

CATHOLIC men's organizations in the various countries of the world can benefit by sharing their experiences and studies with each other. They can strengthen themselves by helping their counterparts in other lands. Working as a team, they can put new life in the apostolate of the Catholic layman.

These are the premises which underlie the formation of the new International Federation of Catholic Men. They are stated in the constitution of the Federation, which has just been received in the United States.

The Federation was formed at a meeting held in Rome, December 15 to 17, 1950, as reported in the February *Catholic Men*. Stewart Lynch, N.C.C.M. president, was elected one of the two vice-presidents of the I.F.C.M. At an audience with His Holiness Pope Pius XII, Mr. Lynch was asked explicitly by the Holy Father to lead American Catholic men in the task of organizing, maintaining and expanding the new Federation.

The constitution of the I.F.C.M. contains these points of interest:

The Federation is a "clearing-house" type of organization, roughly parallel to the International Union of Catholic Women's Leagues and the student federation, Pax Romana. It is similar to the N.C.C.M. itself.

Its members will be the recognized Catholic men's organizations in the various countries of the world.

Its meetings, called "General Assemblies," will be held every two years, probably on a rotating basis among the countries. Madrid is bidding for the 1952 meeting, to be held in conjunction with the scheduled International Eucharistic Congress in Spain.

Between assemblies of the Federation, direction

rests with an Executive Council, composed of the president, secretary general, nine to twelve members elected by the assembly, and three to six members co-opted by the council.

Headquarters is established in Rome.

Expenses of the Federation will be borne on a pro rata basis by the various member units.

The title of the organization is the International Federation of Catholic Men (*Federation Internationale des Hommes Catholiques* in its official French form). A subtitle has been adopted: *Unum Omnes*. All political activity is ruled out in the first article of the constitution.

The Executive Council of the I.F.C.M., as elected at the December meeting, is composed of the following men:

President, Jean Le Cour Grandmaison, (president of the French National Catholic Action Federation); Vice-Presidents, Mr. Lynch and Dr. Jose Maria Otero Navascues, president of Spanish Men's Catholic Action; Secretary, Dr. Agostino Maltarello, president of the Italian Central Union of Men's Catholic Action; Treasurer, Eugene Vogt, of Lucerne, Switzerland.

Council Members: Jean Balinski Jundzill, president of the Polish Institute of Catholic Action of London; Dr. John Hoyois, president of the Belgian Men's Catholic Action; Dr. Miguel Alfredo Nougues, vice-president of the Argentina Men's Catholic Action; Dr. F. P. A. Tellegen, president of the Dutch Catholic Action; Gerog Warner, of Trier, Germany; Dr. Joseph Zitta, president of Austrian Catholic Action, and Dr. Leao Ramos Ascensao, of the Catholic League of Portugal.

The next steps in the formation of the I.F.C.M. will be taken at a meeting the second week in May in Fulda, Germany.

WORLD CONGRESS OF THE LAY APOSTOLATE

PLANS for the World Congress of the Lay Apostolate which will be held in Rome October 7 to 14 are being advanced at a rapid rate. The general program has been outlined, a target date of May 30 has been set for the completion of delegate registration, and a call has gone out all around the world for bibliographic materials on the lay apostolate.

International organizations are being invited to participate in the congress by the Organizing Committee of the congress itself, while national organizations will be qualified for admission by the various national hierarchies.

Searching discussions by the Catholic lay leaders of the world will be the principal activity of the congress. These are some of the topics: the religious,

cultural and social condition of the world today; movements toward world unity; the necessity of the lay apostolate and its nature; preparation for the lay apostolate; need of action today toward a Christian social order, and the responsibility of Catholics in international life today.

In addition, workshops to exchange practical information in such fields as press, radio, TV, the movies, social work, family life, youth, catechetical work, and the missions are being set up. Spiritual exercises will occupy an important place in the program, too.

The official introduction to the program carries a note of hope that the congress will help to overcome today's "residue of nationalism which contrasts with the name Catholic."

"If our Congress is able only to convince people of the necessity of overcoming ignorance, of getting rid of falsehoods, of opening souls to universal ideas, it will establish in all men the resolute will which leads to a world transformation."

Vittorino Veronese is president general of Italian Catholic Action which is sponsoring the World Congress. The National Council of Catholic Men, through its president, Stewart Lynch of Wilmington, Del., is a member of the planning committee of the Congress.

GARY DEANERY COUNCIL

"The Greatest Sin" was the theme of the sermon delivered by Father Andrew Grutka, pastor of Holy Trinity parish, and moderator of the Fort Wayne Diocesan Council of Catholic Men at the 102nd Holy Hour in the Spiritual Crusade for peace of the Gary Deanery Council of Catholic Men, held at Holy Trinity Church, Sunday, March 18.

"No man is free of this disease of the soul," Father Grutka said. "This great sin is called 'self-conceit or pride' . . . Some leaders in Catholic Action are afflicted with the disease. They give Christ in the Blessed Sacrament about a penny's worth of homage and expect a dollar's worth of help from Him."

The 103rd consecutive Holy Hour sponsored by the Gary Deanery Council of Catholic Men, will be held at St. Michael's Church, Gary, Ind., on April 15.

The following were elected deanery council officers in March: Peter Billick, St. Michael, reelected president; James Neugebauer, St. Luke, vice president; Frank Krane, St. Hedwig, secretary; James Vaughan, Holy Trinity, treasurer; and Leroy Redmond, St. Monica, auditor.

CATHOLIC KNIGHTS OF ST. GEORGE

The Catholic Knights of St. George, a Fraternal Insurance Society with headquarters in Pittsburgh, will celebrate the 70th anniversary of its organization during this month with an extensive religious and

civic program. It has been affiliated with N.C.C.M. since May 1, 1926.

The Catholic Knights of St. George were organized in 1881 and from a modest beginning has a membership today of nearly 20,000 scattered over several states. The order is highly regarded and approved by the Ordinary of every diocese where it has branches.

It was particularly honored in 1922 when Pope Pius XI appointed a Cardinal Protector for it at the same time granting an indulgence to its members and their families which can be obtained under special conditions. This privilege has been extended by succeeding Pontiffs up to the present.

It also has the distinction of being the only Catholic fraternal organization maintaining a home for its aged.

The supreme president is John Eibeck of Pittsburgh, with Joseph J. Porta serving as supreme secretary. Both are members of N.C.C.M. and delegates to it from the Knights of St. George.

SCHEDULES FOR N.C.C.M. RADIO PROGRAMS

The Catholic Hour: (NBC 2-2:30 p.m. EST) Father Joseph C. Manton, highly successful Redemptorist preacher of the Mission Church in Roxbury, Mass., returns to give five talks under the general title, to suit the time, "Spring Fervor." Music will be by the Radio and Television Choir of Providence, Rhode Island, established by Father David Coffey, radio director of the Providence Diocese, for the express purpose of providing music for local radio and TV activities. The director is organist Alexander Peloquin. Program every Sunday.

The Christian in Action: In April this new effort on the ABC network (11:30-12 N EST) begins a series of nine programs under the general heading "The Christian in Action—in Education" on Sundays.

With the cooperation of the N.C.W.C. Department of Education and the Commission on American Citizenship of the Catholic University of America, an exciting series has been arranged. April program titles (all shows will be discussions) are: April 1, "Education: What Kind of Man Does It Make?"; April 8, "The Forgotten Fourth R"; April 15, "Aristotle, Aquinas and Adventure"; April 22, "What Is a Curriculum?" and April 29, "Road Maps for Teachers."

Faith in Our Time: (MBS 10:15-10:25 a.m. EST) Father Thomas A. Dunn of the Cardinal Hayes High School in the Bronx, New York, returns for more home-spun philosophy—with a Catholic emphasis. Last fall he told stories of some "friends" of his discussing things in the country store. What's coming up for his listeners this year can only be determined partly from his catchy title: "Faith for Fame and Fortune." Program every Thursday.

Month by Month with the N. C. W. C.

Bishop McDonnell to be Coadjutor to Bishop Swint of Wheeling

The Most Rev. Thomas J. McDonnell, former national director of the Society for the Propagation of the Faith, has been named by the Holy Father Titular Bishop of Sela and Coadjutor, with the right of succession, to The Most Rev. John J. Swint, Bishop of Wheeling, West Virginia.

His Excellency was consecrated a bishop in 1947 and has served as Auxiliary to His Eminence Francis Cardinal Spellman, Archbishop of New York. He was born in New York City in 1894 and ordained in 1919. He was New York archdiocesan director of the Society for the Propagation of the Faith from 1923 to 1936, and national director of the Society from 1936 to 1950, twenty-seven years in the service of the missions.

Our best wishes go out to Bishop McDonnell in his work for the Diocese of Wheeling.

Miss Bresette to Retire From Active Field Service

Miss Linna E. Bresette, for over thirty successful years field representative of the N.C.W.C. Social Action Department and for nearly that long field representative of the Catholic Conference on Industrial Problems, is resigning those positions and will be retained on the staff as consultant and as member of the various national and international committees to which she belongs representing the Department.

Miss Bresette originated the regional industrial conferences and the two summer industrial institutes for women which are conducted jointly by the National Council of Catholic Women and the Social Action Department. During her years of service she received the Doctor of Laws degree from Rosary College of River Forest, Illinois, and the Immaculate Medal from Conception College, Conception,

Missouri, and His Holiness Pope Pius XII conferred on her the *Pro Ecclesia et Pontifice* Medal in 1947.

She organized an American pilgrimage to Rome in 1931, the fortieth anniversary of Pope Leo XIII's labor encyclical and the occasion of Pope Pius XI's encyclical on Social Order.

Miss Bresette is a native of Topeka, Kansas, and before coming to the N.C.W.C. in 1921 she was the first secretary of the state's Industrial Welfare Commission and a factory inspector under the labor laws of the State.

Among other duties, she has been consultant on social action problems to the National Council of Catholic Women; a member of the advisory committee for the International Union of Catholic Women's Leagues; a member of the correspondence committee on women's work of the International Labor Organization; and she has served with the Economic Life of the Mother Committee, International Congress for the World Movement of Mothers.

All of us at 1312 wish her many rich and full years in the less strenuous life she now begins.

New Pamphlet Contains Holy Father's Definition of Dogma of the Assumption

In *Manifestissimus Deus*, newly published by N.C.W.C. in pamphlet form, readers have available the words of the Holy Father defining the dogma of faith "that Mary, the Virgin Mother of God, has been assumed into Heaven in body and soul." The Homily on the Assumption delivered by His Holiness on October 30 as well as the Assumption Prayer composed by Pope Pius XII also are included in the pamphlet.

The English translation is by Rev. Joseph C. Fenton, S.T.D. The four-color cover design is by L. Pagliardini from a poster done for the Central Holy Year Committee in Rome. The pamphlet is priced at 20¢ per copy plus postage, with discount of 20% in quantities of 25 or more.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered, each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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